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BURMA NEWS

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JANUARY, 1936

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THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 1

Toungoo—Burman

We have come to the end of the year and it is time to look back and take stock of what the year has accomplished. We are not satisfied, yet there is much to give us encouragement and there is much for which we are thankful.

The school advanced again a little this year, reaching the high water mark of 369 as the largest enrollment at any one time. However there are too many free pupils on the list and this must be corrected as it affects our Government grants.

The D. V. B. S. were very successful and we are constantly finding people with whom we get a contact through the work that was done by them. Requests come in for more definite and permanent work in some of the villages in which we have held these schools. Opposition has been keen in some quarters and real advance, which might be made were it not for the constant and determined opposition of leaders in these centres, seems to be held up from anything spectacular. But we believe we are quietly winning a place in the hearts of many of the people. At Kywegan a woman who had not been baptized, but who said that she believed in Christ, died just recently and before her death requested that she be given a Christian burial rather than that the hpongyi be called for a Buddhist funeral.

Christmas holiday season has been

full and is still to be. We began with the town school entertainment on the morning of the 24th. That night we had our festival at Ye-shan-gale, thirty-two miles away, near Pyu. We had to go through the fields to get there and after passing the first village nearly got mired in the soft ground. Fortunately, I had ropes with me and wrapped the wheels of the car and with the help of others pushing got back out of the danger and left the car in that village and walked the rest of the way. The school has seventy pupils and two teachers. About 300 people attended the exercises. On the 25th, there were exercises at the church which I could not attend as I had a walk of about ten miles to Thayagon, our first Chin village, to develop work for Christ. That night we had a good program of scripture recitations, choruses, solos, duets and quartettes and a general good time in which love gifts loaded the tree, none of them of any great value, but full of good will and affection.

On the 26th morning a walk of forty-five minutes brought us to Kywegan where we have a little school handicapped by bitter persecution. About fifty people came to this program. Returning to Thayagon we later left for Gyobintha and had a hard trip as the river was a bit high. We had to unload the cart and carry things over on our shoulders. This is the second Chin village to organize

for Christ and this program was also distinctly of a religious nature. About a hundred people attended. At the three villages I had a total of 101 eggs given to me in parcels of from one to eight.

Friday morning I walked back to town, about seven miles and had a full day bringing up ends of work and on Saturday we drove to Yedashe, seventeen miles north and from there over a sand road for four and a half miles and a cart road for one and a half miles to the river and then after walking another mile and a half came to another of the villages where we had D. V. B. S. and where they want us to open a school. A family or two are light bearers in this village and are a help to the work. One man has promised to build a school building and to help with the support of the teacher.

Monday night we had our exercises with the little band of Christians at Pyu. This always seems to be a time of good fellowship with the people of the town for people of all races yearly come to the exercises. The house was crowded and the program was made up of numbers from local talent and groups from neighbouring villages. Mohammedans, Sikhs, Hindus, Buddhists and Christians all mingled together sitting on the floor and cheering the numbers of the program.

At the time of writing, the 31st, we have another program fourteen miles to the north of town this morning and tonight our Watch Night Service. Then tomorrow we begin our week of prayer. So we have had a very full week of it and I am thankful that this year I have been able to attend all of these exercises.

Letters from home indicate that that new baby is the most startlingly wonderful child that ever lived. Already we have received a dictated letter from her. Walter declares that she has already said things. When her mother asked her what she said

she looked up and replied, "absolutely nothing." Some child!

Here's wishing to all the members of our big mission family a very successful new year in your work and a year of conscious growth in the things of the Spirit.

Lewis B. Rogers.



Thonze — Burman

This has been a Christmassy month for us. We have had seven so far, and have one left which is to be on January 5th, for the paddy has not been cut and so we could not get out this year and it is to be carried over into the new year. But it will be as good a Christmas as any of them, I presume.

Perhaps the red letter day was Christmas Day. We were up a little after four, and were off as soon as possible thereafter. Fog settled down and we had to drive with the windshield open all the way. The name of the village is Nyaung Bin Aing, Banyan Tree Lake, but we saw nothing of either. It is located about thirteen miles east of Gyobingauk. The first eight miles are not so bad; the next four are a dirt road with cart tracks all over the place. The last one is a six-foot fire lane through the jungle and after going about half its length we came to a creek with a fine mudhole at the bottom and we backed off into the paddy field and turned around and left the car there and finished up on foot. We were glad we did for the next creek was more than twice as deep and not much more than a bridle path along the side of the bank with a sheer cliff to roll down. They evidently have a good opinion of the Ford car and of my driving ability.

Last year this time there was no Christian in the village. During the year, eight had been baptized and two others had moved in. So there were ten to meet us. We baptized four and

close of the services, three from village and one from another village. We left thirteen there. Representatives from seven other villages where we have Christians were there, and a Karen choir was there from a mountain village all dressed in their beautiful native dress and gave us a few selections. Even this village had a choir only a few months old and how they enjoyed singing! We enjoyed it too. The program consisted of six sermonettes with music and prayer and Bible reading. No one worried about the time, and it was one o'clock when we examined the candidates for baptism. They had all been won by their neighbors, "a win-my-friend" method—the way Burma will be brought to Christ. We have baptized in these villages during the last three years about 150 souls most of whom were in this way.

Then we came back to Gyobingauk and baptized five more. Seven miles away at Zigon two others were baptized. They said that they had worked on the mission compound years ago and had heard the Gospel then and had not forgotten it. "My word shall return unto me void, saith the Lord." It was a long, tiresome but happy day.

We have had our yearly meeting of the church. Not so many baptisms as at Thonze as the year before, but more elsewhere; forty-four on the Thonze field and sixty-nine on the other field, a total of 113. The Thonze Church gave about Rs. 200 more than last year in spite of the low crops and poor price of paddy. We have not had a final report from the other six churches.

Dr. Hunt and Helen, and Gordon and Helen are spending the year with us. We were glad to have our friends and former neighbours, and Mrs. Marshall with us for a week end. They look as if they had just gotten back from America. Mr. Brown, just fresh from Granville,

Ohio, gave us three hours out of his rushed visit, and we appreciated it.

Thonze is a health resort; 62 degrees in the morning. Come up and see.

J. T. Latta.



Burma Baptist Missionary Convention

The Managing Committee of the Burma Baptist Missionary Convention is meeting on January 25, 1936, at 1 p.m. At that time Appropriations to Convention workers old and new will be considered. All who now receive aid are asked to apply anew stating grounds for their requests. Demands upon Convention Funds are large, contributions are dwindling. Therefore:—let us have a clear statement of your needs together with present results achieved and reasons why the Convention should continue to support your workers.

E. T. Fletcher,
Treasurer,
B. B. M. Convention.

N. B.—Many contributions usually received before this time have not come in. Kindly tell local officers to send M. O. or cheques to me instead of to Dr. Roach who at his own request was relieved of the treasurer's work at the time of last Convention elections.

E. T. F.



January "Myanmahita"

Owing to the various activities of Christmas and New Year season here on the Mogok field, I have been hindered from giving the attention to the "magazine" work necessary to get the January number out on time. I would therefore ask "Myanmahita" subscribers kindly to wait for the January number a few days beyond the usual date of publication. We shall try to have the January "Myanmahita" posted before the first of February.

A. C. Hanna.

Village Work

[It was not by intentional oversight that all mention of the two excellent papers by Mr. Case and Mr. Latta were omitted from the Conference Report. The former appeared in the Rangoon Gazette and Mr. Latta's in condensed form is below. He gave, first, a history of the service rendered to the refugees at the time of the Rebellion and all it led to, through those opened doors.

Wherever the Daily Vacation Bible Schools have been given a fair trial with conscientious workers and faithful supervision, the missionary has been delighted with them.

It is a method of work that should receive more and more attention in all fields and I hope many others will adopt this excellent plan for next hot season. — H. K. S.]

Conference Paper by Mr. Latta

A little more than a year after the rebellion broke out and after things had settled down a bit, we had a Daily Vacation Bible School in the village where we had so many converts the year before. (The Burmans call them Hot Season Bible Schools, for that is the season when we usually hold them). The next year we had seven or eight, the following year fourteen and two or three during the rains, and they were just as successful. The past year we had nineteen and would have had several more had we had the money for the expense.

In my opinion, the Daily Vacation Bible School is the best way to get into a village and make a good impression and one that will last. This is especially so where we have one or two Christian families in the village, and now we plan only to go to such villages and even so we have to leave out some villages where we have Christians. One wastes no time getting a standing where one has brothers and sisters in Christ there already.

We usually stay two or three weeks in a place, long enough to form lasting friendships in the village, not only among the children but among the villagers. We soon found that we had not only a fine opportunity among the children but among the grownups as well. So we added another course to the curriculum, a preaching course for adults, and, in each school, we had a preacher to preach and do personal work with the parents who came to see their children and to see what we were up to.

The following is a fair sample of curriculum and a programme for day:

Songs — A Goodmorning Song (in Burmese of course) the first thing in the morning.

Repeating and committing Scripture verses.

Prayer — and teaching them the Lord's Prayer.

Hand work — making fans, etc. for the boys and sewing and making paper flowers for the girls. (It doesn't matter much what they make so they make something useful with their hands).

Story telling — These must be well prepared and well told. The grownups often listen in. They must not go beyond the children's understanding.

Health Talks — including disease prevention.

Garden Talks — Flowers and vegetables to raise. Last year we saved a basket full of zinnia seeds and sweet basil and gave a supply to each village. They planted them too).

Drill or games or both — A No. 1 or 2 Football is a great help. A bigger one will be too big.

In the afternoon carry out a similar program.

A supply of simple medical remedies was part of the outfit, such as boracic acid for the eyes, iodine for sores and wounds, permanganate of potash for a lotion or snakebite.

inine and Epsom salts for fever. The boy made quite a reputation for himself and seemed to have ability in dressing wounds and in doctoring the sick. He had some wonderful cures. Of course his diagnosis may not always have been correct. He always opened his "clinic" with prayer.

One village that did not want to receive us was unfortunately unfortunately attacked with an epidemic of "flu." (They would have had it anyway). So the boys did not try to have a school at first. They went around twice or thrice a day and administered medicine. By the time the villagers were beginning to get well, the boys were more than welcome anywhere and they had a successful school.

It means a great deal for four or five boys and girls to live and work for a fortnight in a village and let their lights shine. Village boys and girls have so little in their lives to make them happy. Here are big sisters and big brothers who love them and take an interest in them, and who respectfully get their faces washed and their hair combed and disinhabited and persuade them to have a bath daily if there is water enough. The workers have to be at their best, too, and I wonder which gets the most out of it — those who teach or those who are taught.

One caution: Do not be a burden on the village. Take your food with you and cook it yourselves. Soon you will be invited out almost every meal. Last year directly or indirectly twenty-six people were converted and baptized from our fourteen schools. This year we had twenty-eight baptisms from nineteen schools. All but one of these schools were repeaters from the year before.

These schools were managed and run entirely by boys from the Burmese Seminary; the Bible Women consisted by two girls from the Woman's Bible School and every last one of the pastors and preachers took

an active interest and a part in the work. A preacher was always on hand to preach to the adults who came around and to lend his support to the workers. Much credit is due to them. But these preachers reported that it was the young workers themselves who did the most effective work in the mornings and evenings, gossiping about the Gospel till way in the night.

It was they who were able to win some old people that we had been trying to bring to a decision for years. The children being in the school opened the doors of their homes to the workers, and they took advantage of the open doors too. One of the workers in telling about winning a blind woman seventy-two years of age said, "I used to pray for her with my hand on hers or on her shoulder. Christ put His hand out and touched the leper and that helped his belief. You have to love people if you want to lead them to Christ, and they really know whether you do or not." That is the kind of spirit that gets next to folks.

These young men from the Burmese Seminary, still students, were able to win not only boys of their own age, but grownup men. The villagers had great respect for them and I heard no word of criticism against any of them or their behaviour. It meant a lot for these villagers to come into contact with these well-behaved, Christ-minded young men for a fortnight. On the other hand, it meant a lot for these young people to be watched by the whole village as an example. It was interesting to see the children imitating the peculiarities of the workers in this short time,

This year again we had four schools going at once for a time. They went out as soon as they got back from the Seminary and stayed till the "Waterfeast." I thought they were tired and needed a rest but after a week some of the boys came to me

and wanted to know when and where they should begin again. They said that they were tired of doing nothing.

One Chin girl went out for a week and stayed for a month, she liked it so well. A good many boys went out with me to visit the schools. One of them wanted to stay and help for a few days. He has gone to the Seminary as a result. He got a taste of real Christian work and heard the call.

The reflex influences on the churches have been good. I took as many of the laymen and the women out with me as possible to see the schools in action. We got them praying for the schools and the workers. Some of the workers were their own sons and daughters. Then when they came in for a rest we had them give an account of their work at the Saturday Evening prayer meeting. It was very inspiring as one after another told of prayers answered, of obstacles overcome, of good interest in the message, of opposition melting into friendliness, of the joy they had in service for others and in souls won for Christ. They did not say much about their own hardships which I know were many.

One Sunday morning, the pastor of the Thonze Church put on a Daily Vacation Bible School instead of the sermon and had the workers do their parts. But it *was* a sermon, perhaps more effective than the one the pastor would have preached. If pastors would use their young people more, there would be an increase in the spiritual growth of the church. Get your pastors to make more of the young people. Get the Christian Endeavour Society back of this work, for it is work that they can do better than any other group in the Church.

Every Sunday we had as many of the boys as possible preach in the different churches. The congregations were seldom the losers.

Then at the last prayer meeting that they would be able to attend be-

fore going back to school, they were asked to tell of the experience for which they praised God most during their vacation. It was for souls won in every case. They know what the primary work of a Christian is: to win souls to Christ. They had learned something of how to preach to crowds of non-Christians. They had learned something about the winning of souls and the joy of leading folks to Christ by personal work.

We have found it just as good time or better to have the Daily Vacation Schools during the rains as during the hot season if you have the workers. Now with so many Seventh Standard and Tenth Standard boys with nothing to do and unable to go on to school it is a good thing to try to get some of them to volunteer their help. It will be helpful all round. Of course where there is a day school registered it is hard to get pupils, but in one village where the school was unregistered, the teacher was glad to turn the school over to us and helped as much as he could. We helped him to increase his enrolment.

Of course during the rains you have to have a house or school building, but houses are often vacated till the paddy is planted.

At one place where we had no school, they were up and at it by 6-30 and a half day's work was finished by the time school opened at 9-30 or 10 o'clock. In this place, too, of course, we sought and had the cooperation of the teacher.

I think it well for the missionaries not to be on hand except to visit the schools occasionally. If he or she is there, the workers will depend more or less on him or her. If not, they will depend on themselves and grow in reliability and originality. This year also we had four schools going most of the time, two on the Zigon field and two on the Thonze field. We arranged to have the open new schools every alternate week on one field or the other. So,

was able to be on hand at the opening and closing of all the schools and once or twice in between. I could almost see the boys and girls grow from visit to visit as they took up their responsibilities.

Most of our eight boys in the Seminary were influenced by this volunteer work to go into life for the Lord.

Perhaps some of you would like to know how much these schools cost. Outside the salaries of the preachers and the pastors and the Bible Women (their salaries would have to be paid whether we had these schools or not), the average cost this year was a little over Rs. 14 each or 5 dollars.

We use largely what the villagers have, especially bamboos. Some of our workers had to learn to split bamboo splints. Have you ever tried it? It looks easy to see an old hand at it. The boys had never made fans or clothes pegs, but they got samples and copied them and improved on them from school to school.

I want to acknowledge my indebtedness to the pioneers of the Daily Vacation Bible School in Burma, the late Miss Mary Phillips, Mrs. E. M. Harrison and the present worker, Ma Hannah. I did some deputation work in Bible Assemblies with Miss Finn and Miss Love, both of the American Baptist Publication Society, and received enthusiasm and inspiration and encouragement to give the work a trial. I am thankful to all these for the vision. But what success we have had has been due largely to the enthusiasm and hard work of the boys and girls who carried them on.

It was no technique that carried them through, useful as thorough preparation and mastery of technique are. It is only one of the two oars that row the boat. Thirteenth-of-Corinthians friendship is the other oar. You can love your way into a village, but your friendship has got to be genuine. Children know. Grownup folk do, too, to a certain

extent. It was their genuine friendship that made for success. They saw with a Christian Spirit the lovable possibilities in children who were not so very likeable.

It is worth trying for the children's sake, for the villager's sake, for the sake of those Christians who live in the villages, for the sake of those almost persuaded, and for the workers' sake, and most of all for the sake of the Christ and His Gospel.



Karen Theological Seminary

The Graduation exercises of the Karen Theological Seminary, Insein, will be held on the afternoon of January 29, 1936, at 3 p.m. This is the ninety-first anniversary of the Seminary. We extend a cordial invitation to all friends to be present. Tea will be served on the lawn after the exercises.

In response to a request from some of the old graduates of the seminary, we are having a Pastor's Bible Training class at the Karen Seminary beginning January 21, and lasting through until Graduation time. A small charge of Rs. 2-8 to defray board and lodging expenses will be charged to all who register. This class will be open to all whether pastors or laymen. There will be classes in "Ephesians" by Thra Po Ngai; "Practical Christian Problems" by Thra Mooler; studies in "How Christ Faced Life's Situations" by Thra Marshall and a review of "Revivals in the History of the Church" by Thra Aung Mo. Mr. Case will be with us on the 24th and 25th and give lectures on "Rural Village Reconstruction" and in the evenings Moving Pictures from the Public Health Department will be shown.

Will any who wish to register kindly inform Thra Raleigh, Secretary of the Seminary, as soon as possible.

H. I. Marshall.

The Open Season for Evangelistic Teams at Pyinmana

November and the supposed beginning of the dry season sees us starting our week-end trips to the villages with our teams of students from Pyinmana. The first two week-ends we were caught in downpours followed by floods as if it were the middle of the rains. However, two or three teams have been out each week-end during the month accompanied by some of the school staff. Mr. Smith, Mr. Cummings and I have taken our turns also at being along.

Two new Burman villages have invited us for the first time. One was Magyibin, to the north towards Yamethin, from which a petition came to me to help them organize a poultry society. The visits of our egg collector had aroused interest in the improvement of their village life and they wanted us to come and preach to them. A local land owner has also undertaken to be a demonstrator for growing improved crops on his land.

Another new village was Kanthagale to the south, near Ela, where the people have sandy land and want to learn how to grow something on it besides rice which does poorly. The interest here was started through contact with a neighboring Burmese Christian farm demonstrator who has been growing our improved seed on similar land. People from the village also visited our Institute in October.

This last week we have just visited Nyaunglun where a former student in our school, a Buddhist Burman, lives and where we have made occasional visits in former years. The eagerness of the people to have us come oftener and stay longer impressed us. An unexpected friendliness on the part of people whom we had not known were well disposed towards us, we have found awaiting us everywhere. Religious teaching is listened to with the same interest as

agricultural improvement. The people believe at least that we are trying to do them good.

The students who go are also growing through their efforts for service. Each one has some definite part on each trip. The team which goes with me belongs to the drama club, and we are dramatising the story of "Judas Iscariot, The Man who Sold His Best Friend for Money." "No man can serve two masters" and "Beware of Covetousness" are lessons which the villagers also need to learn. The up-land crops we are pushing in the villages we visit and which are attracting much interest, are P 51 Pigeon pea from Pusa, Imperial Spanish groundnut for sandy land, Allahabad White sweet potato and New Era Cow pea. The fruit trees we are specially distributing are the "Shwenipyet" plantain and for sandy slopes the cashew nut tree. In our concerts the songs with Burmese tunes and pantomime such as "The Paddy Farmer" and "Golden Rose" are especially appreciated. We also teach students to do personal work.

During a trip down to Rangoon I visited Mingaladon village near Insein where some Judson College students are carrying on a village program and growing interest is being shown. Sanitary bore-hole latrines have been installed, new vegetable garden planted, and a village reading room started. This with the boy scout and girl guide work at Kamayut near the college is giving the students good practice in rural work.

On my return journey I stopped at Kyauktaga and saw our three graduates who are demonstrating improved farming on the Kyauktaga Grant. Their crop of A. 28-8 Emata rice was an outstanding success from the point of yield and high quality of product and is gaining the attention of those managing the grant. Sugar cane, beans and peas following early paddy and Berkshire pigs are also doing well.

at Nyaungchidauk I have placed a egg collector and he is helping farm demonstrators in this vicinity. The A. 28-8 rice has done very well here also. The people also have had suitable for fruit growing improved plantains have been introduced. Keen interest in under-irrigating crop improvement is shown. In many places distinct advance in farming practice has been shown through our recent farm demonstrations. The advance in spiritual attitude and willingness to learn has been equally great.

Brayton C. Case.



Moulmein

How often we make "perfectly good plans," and they are broken up, we know not why — till afterwards, when we see in our goings the wisdom of One unseen yet near.

December was set apart for a trip to the East of Kya In, to the new park there. No news came of arrangements, then five of the leading men of the Kya In section were reported ill. Thus that door seemed closed. That is why I was in town when the Karen High School suffered loss of a fine girl out of the tenth standard. Sein E Tha had been ill for nearly a month, and died Sunday night the 15th. The burial was the next day. The whole school attended, for she was beloved of all. The brief service was held under the great trees near the house, and all followed to the cemetery back of the compound. Many returned with bowed heads.

The next day, Tuesday, the mother of Saw Aung Lin, of the K. T. S., was laid away. She had been a Christian but some four years, and her faith was her main support and her great joy during those late years. The poor old body was worn out with seventy years, but the spirit took flight to the eternal home.

Our old friend, Pastor Dee Kruz,

had prayed that he might live to see his son back from the Seminary and started in the pastorate. That desire has been fulfilled. Now, at nearly eighty years, his strength seems waning, but he is ready, having served his Master for nearly sixty years in this field. He has been a good man, a sympathetic minister, and a faithful preacher of the Word of God. We need many more like him.

Thra Joseph spent two weeks with the Karen pastors at Papun, closing at Christmas time. He returned only to go beyond Thaton to baptize some converts. He will be back in time for the school sports on January 4.

After the Karen Christmas Tree, we went to meet our guests, Mr. and Mrs. Harry Myers, but they did not come till next morning, the 25th, with Mr. Sission. We all went to the beautiful new Burmese Baptist Church, where that congregation and the English Baptist Church had united for the Christmas service. Near the close of this service, twenty-two candidates were baptised by Saya Ah Syoo into the Burmese Church. It was a delightful morning. Pictures were taken, both still, and movie. You might see them some day.

Christmas dinner at Morton Lane is always a pleasant gathering. As this was my first Christmas in town this term, I appreciated it. There were twenty-one present, including four American guests.

"T'La Ku" is a group of Karens somewhere between Buddhism and Christianity. They meet near Kyondo the 8th and 9th January. Do you want to meet them? Tell me. A Christian choir and some ministers will be there. We have also "Leh Geh" "Klee Bo," and some lesser ones. They say they are "sleeping one night" on the way from the old faith to Christ. Let them not sleep too long, or they may not arrive! Pray for them.

A. J. Weeks.

Judson College

The Convocation of the University of Rangoon was held on the 5th December, 1935. Judson College had fifteen boys and eight girls receiving the Bachelor of Arts degree and four boys receiving the Bachelor of Science degree. Among these there were four honours degrees and three with distinction. Judson College can well be proud not only of these but also of the former Judsonians who received advanced degrees from the Engineering College, Medical College, Law College, and Training College, and especially of Mg Aung Din who received the Reddiar Gold Medal and Prize for standing highest in the University in the Physics Honours Examination.

The Staffs of the Colleges of the University gave a reception for all the graduates in the Convocation Hall on the evening of the Convocation. The Judson College students contributed most admirably to this program. There was also a program on the following evening at Judson College for the Old Judsonians. One of the great pleasures of Convocation is the opportunity to renew old friendships.

December has been a busy month for the sportsmen. The University Regatta was held on the 14th. The Judson crew had reached the finals, but lost their race on the day of the Regatta. The Annual College Sports Day was on the 18th of the month and was attended by a large group of friends of the college. Mr. Kangyi's efforts were rewarded by the fine showing made by the men students, and some new events for the women were introduced by Mrs. Dickason. The Pwo Karen, S'Pye Gyi, set a new record for the pole vault. Two of the students, P. Dutt and Saw George Po will be entering the B. A. A. in the mile race and discus throw respectively.

Social, debating, and dramatic activities have been especially fre-

quent this month. Perhaps the most important of these was "The Proconsul," a play showing the character and persecution of the Roman Christians before Constantine. This play which was given at both Judson College and Pegu Karen High School was under the auspices of the Students Christian Union to meet the expenses of the Negro Delegation which will be visiting Burma next month. The dramatic ability of some of our missionaries came to light through the presentation of "The Proconsul." Mr. Dixon stepped from the pulpit on the stage to take one of the leading parts. Miss Whitwer showed great ability for being fed to the lions, and Mr. Rickard won the praise of the cast for his patience as a director.

The first of the many Christmas festivities was the Musical Service in the choir on the evening of Sunday the 15th. The choir under the direction of Mr. Kangyi not only opened the festivities but ushered in the spirit of Christmas as it sang selections from the oratorio "Bethlehem" and the "Messiah." Mrs. Rickard, Mr. D. H. Dickason, Saw Nai Ma, and Mr. Kangyi were the soloists. The college is fortunate to have such musical talent among its staff and students. Variation was given to the program by the instrumental rendering of "Silent Night" and the a cappella singing of "Watchman Tell Us of the Night."

On the following Wednesday evening was the Benton Hall Christmas Party. The dinner was served on the lawn on the inner court at Benton Hall. The large sitting room was gay with Christmas decorations and the tree loaded with gifts. And who would have thought a little Burmese girl could be such a jolly Santa Claus? (And just a hint—have you tried using the feathery bamboo as a Christmas tree? The Benton Hall one was beautiful!)

One of the big College events of the year has come to be the Colle-

inner, held this year the day before college closed for Christmas vacation. This annual dinner has grown to be one of the fine traditions of Madison College, in this way having the staff and students together, singing the college songs and listening to the "toasts" which are full of fun and personal experiences (especially when Dr. Gates as chairman introduced himself as one of the speakers the evening).

Christmas services were also held for the Burmese and Indian Sunday school, with gifts for the children. The Indians managed their own program this year and raised the money among themselves to cover the expenses of the entertainment and refreshments. It is a joy to see them, since the organization of their church last month, endeavour to assume their responsibilities.

On Christmas Eve again the voices of the choir rang out. This time from the tower of the Chapel. Their voices came sweetly through the night air—singing the old, old Christmas carols. Oh, that they might in the words of Tennyson: Ring out the darkness of the land Ring in the Christ that is to be."

Margaret W. Andrus.



Maymyo

To-day I finished reading "The Tower-House at Pathankot," by Mary Campbell. It is a book replete with interesting and stimulating facts, setting forth the supernatural power of prayer in the lives of Hindus, Mohammedans and Sikhs. As one practical result of its perusal I have decided to organize a "Temperance, Purity, and Unity Society," at our Mission Hall here, and fervently pray for the Holy Spirit's blessing on the plan and its development.

The Advent of our Lord Jesus Christ, which this Christmas season commemorates, suggests to me that

we loving friends and servants of the Son of God, endeavour to live throughout the year, 1936, as if consciously and continuously surrounded by the Shekinah glory and indwelt by Christ. Thus our Christmas would be a perennial Christmas. The reign of God on earth would take on a new and deeper meaning and the story of all stories would be the more naturally and eagerly be shared with our friends, neighbours, and strangers, even as it was by the Shepherds and the magi, in the sweet long-ago. Thereby, also, we would be the better prepared at all times to welcome *His Second Advent*, which present worldwide events of stupendous magnitude and deep significance, insistently proclaim.

On Christmas morning, our three congregations—Indian, Burmese, and English speaking, united in a memorable and uplifting service to laud and to magnify our Saviour and Lord. At a later service—a Parade service of the Burma Rifles Battalion, attended by fully six hundred soldiers and civilians—it was the writer's privilege and joy to speak on the most wonderful and glorious of all themes: "The Incarnation." A choir of thirty-five Karens led the assembly in sacred song and rendered three anthems with marked ability and heart-fervency.

On December 28, Miss J. G. Craft, the esteemed and efficient Superintendent of our English-speaking Sunday School of a hundred pupils and fifteen teachers and officers, entertained her school, on her spacious and beautiful compound. Games, refreshments, and prizes for every pupil present, were included in the afternoon's program.

After years of patient waiting, Trinity Baptist Church, Lashio, now possesses a commodious and attractive parsonage. We congratulate the gifted young pastor, Saya William, and hope that he may soon be assisted by a help-meet worthy of the position to share with him in manifold activ-

ities of ministration to the Shans, Kachins, Karens, and Burmese, who constitute the membership and congregation of that united and promising Church of Christ.

Earnestly do I crave the prayer of my fellow-missionaries and other friends that 1936, my final year at Maymyo, may prove the most fruitful in all my ministry in Burma, in soul-saving and the building up and edifying of His redeemed people. "O blessed joy, to be the means of joy."

"A Saviour-King, whom men will bless,
Whom men will serve with thankfulness,
Will rule all kingdoms, bringing peace."

Ernest Grigg.



British and Foreign Bible Society Annual Meeting

The Annual Meeting of the British and Foreign Bible Society will be held in the Hall of the Diocesan Girls' High School on Friday, January 17, 1936, at 6-15 p.m. Many of your readers are staunch supporters of the Bible Society and will, I know, wish to book this date in their diaries.

We are hoping for a record attendance. This is the last occasion on which Sir Arthur Page will preside at such a gathering as he will be leaving Burma shortly. The speakers are to be the Rev. B. M. Jones, B.A., of the Methodist Episcopal Mission, and the Hon. Mr. W. T. McIntyre, Senior Elder of the Scots Kirk.

Links between the Bible Society and the Baptist Mission are growing stronger, and in appealing for the support of your readers at our meeting I write with the confidence of one addressing friends.

H. C. Willans,

*Secretary for Burma Agency,
British and Foreign
Bible Society.*

Kutkai Kachin Bible Training School

Kutkai has not been making history. Everything is going along easily without much outstanding to write about. However, our friends, we are sure, will be interested to know that the Kachin Chief who came to our house some time ago, asking for two teachers and a preacher, now has the assurance that a preacher will come to his village soon. The Chief will provide the dwellings for these three men and also paddy land and Rs. 50 per year for the salary of the preacher. The teachers and preachers assembled at Namkham the first part of October and decided on ways of procuring the salaries of the two teachers.

On the recent visit of Mr. Sisson and Mr. Dyer we crossed the Shwehla river in a car on a temporary bamboo bridge, to see the progress being made on the Bhamo side of the permanent suspension bridge. Had we so desired we could have gone right on to Bhamo. This is now possible only in the dry season, but before long it will be possible to travel in a car all the year around from Bhamo to Rangoon.

With the cessation of the rains it has been possible for us to visit a number of villages where the young people of the Kachin Bible Training School have been working on week-ends during the present school year. While we did not expect to have a hundred per cent of our suggestions carried out, we were happy to see nice bamboo, thatch-roofed chapels, with a bamboo fence and flowers, and even vegetables within the enclosure. The appearance of the Christian Kachins and their houses, both inside and out stood out in marked contrast to the non-Christians. The paths leading from the main road to the villages were in most places cleared of last year's grassy growth, and a wide space around the village cleared of all jungle.

We were particularly well pleased to see that the elder people, who cannot read or write, joined in repeating the Lord's Prayer, singing the Doxology, and a few familiar hymns. In the village we found that the Chief was turning from the destructive method of growing rice on the hill-side by cutting down all trees, to the permanent, wet rice fields, which are cultivated each year.

Over one hundred Kachins met in our living room to welcome Mr. Benson and Mr. Dyer, and to listen to their messages. The talks of Matrella to the pupils of the Bible Training School were much appreciated, and she won the hearts of the people in the village which she visited, by sleeping, Kachin fashion, on the floor around the open fire.

We, as well as the Kachins, are glad to have with us, as Christmas guests, Mr. and Mrs. H. W. Smith.

A hearty welcome, at this time of the year, to those of you who would like to see a frosty morning.

The Geises.

♦ ♦ ♦ A. M. Haswell

Alanson Mason Haswell, a son of one of Burma's pioneer missionaries, died in Joplin, Mo., on August 6th. Mr. Haswell was an outstanding authority on Ozarks history, and had served in the Missouri State Legislature, where he was the author of "The Missouri Local Option Law."

He was the son of missionaries and was born in Moulmein, Burma. His father had gone to East India as assistant to Adoniram Judson, the first American Baptist Missionary; it was in the home of Doctor Judson that A. M. Haswell was born.

At the age of eleven, the lad was brought to the United States to be educated. He never returned to the Orient, although his only brother and two sisters continued to live there with their parents.

Mr. Haswell lived to the age of eighty-eight years.

A Full Month

December has been a full month. The usual preparations for Christmas culminating in a concert and tree for the Primary youngsters on the 19th, the night before the school closed for the holidays, kept one busy the first part of the month. One week-end was spent at Thonze and Tharrawaddy where we had a delightful time with old friends in both places.

The week-end of the 15th gave me a thrilling experience when I went to a House Party (the first I ever attended) held at the old Divinity School site on Kokine Lake. It was a delightful place right on the water and to be in such a spot was especially appreciated by the group (forty or more) of poor Anglo-Indians from Kalabusti, the poorest slum district of Rangoon, where people live in most miserable crowded quarters. Our friends, the Andersons, are doing a fine work among these down-and-outs and those who came to the House Party had received a vision of what Christ could do for them and that He could really give them fresh hope and salvation from the sins that had pulled them down. Never in my sheltered easy life had I come in contact with such poverty and degradation as was revealed in the lives of many of those there. And then to see how Christ was changing them! One and another testified of how God had given them victory over drunkenness, and dishonesty, and gambling, and other sins (only thus were sex sins referred to in any meeting), and Mrs. Anderson often would whisper to me, "If you had seen that fellow six months ago, you would realize what that testimony means." After an hour of helpful Bible study on "Jesus dealing with the Samaritan Woman," we wandered off by twos to talk over problems and get mutual help. And it was always two men or two women. In only one instance did I see a man and a woman together

and they were a husband and wife who were frankly sharing their sins with each other (each had been unfaithful) and coming to a decision to start out anew in their wedded life with Jesus as their guide and head of their home. I wish you could have seen their radiant faces as they returned to the others after this, to them, momentous decision. Marriage notices for three couples who have been living together without legal marriage are now posted in our chapel. This is one immediate practical outcome of this House Party.

What was of special interest to us was the fact that a number of Karens from Sanchaung were there, receiving and giving help to the Anglo-Indian people. Not often do these two communities come together in friendly touch. Among the Karens present was a man from a well-known Baptist family who has served a sentence in the Andamans but now has received a new vision of Christ and is starting out on a new life under His leadership.

I was only able to be present at this House Party during Saturday and at the closing meeting Sunday night for my duties at the Seminary services kept me at home during Sunday, but I myself received such an impetus and joy that I am keen for another such experience. So after visiting the Upper Burma Karen Association which meets at Yenangyaung, December 24 and 25, we expect to attend the Upper Burma House Party which meets at Manda-lay, December 28 to January 1.

A Happy New Year to you all.

Emma W. Marshall.



"We cannot commend our gospel by that which is second-rate. People will always judge Christianity, not by the ideals which we profess, but by the actual expression of it which they see."

J. H. Oldham.

Future Policies for the Burman Mission

Continued from December "News"

Six Policies that Alter with Time and Conditions

1. I can conceive of an order of society in some far future day in which the world is so much more Christian than it is at present, that the Christian Churches in our country will take upon itself the economic handicaps of a sister country as seriously as it does its own country, and through this new international social order it may share its surplus wealth to rectify the material ills of a sister nation. Christian countries have given demonstration of that spirit in sending aid to foreign countries in times of famine and disaster. Also to-day the interest of Christian Missions in Rural Reconstruction, Agriculture, Trade School and similar Institutions are an attempt to start something which points the way to better conditions. But all that can ever be done by the Churches abroad hardly touches even the fringe of that problem for us. In our day it will have to be solved through Governmental channels, not through Church channels. Under our present world order each country will have to work out its own economic salvation. The Christian Church in Burma will have to share the common lot of its own country's economic status. *A policy looking to the transfer of the burden of a country's economical level, even in part, from the Christian Church in Burma to the Churches of another land is a forlorn hope.*

2. *The Policy of financial Leadership in Burma, as everywhere else, is indeed a serious one.* There has been a very definite increase in its ability due to better training. But any policy which looks forward to foreign funds establishing and guaranteeing any fixed rate of salaries with increment or retiring allowances for religious or educational workers is a Utopian dream that does not enter into practical planning. If the best trained and most capable leaders are not forthcoming motivated by a clear personal call from God, and a deep love of their country, willing to carry on with whatever the Church, School, and local conditions make possible, then a less trained and less qualified indigenous leadership will fill these positions and lead the Christian forces of Burma. This relation between leader and their constituency will seek its own level of adjustment. The resulting religious community will be healthier and stronger than one which looks for its sustenance from afar. Mission Boards are coming to realize that they have often with the best of intentions hindered instead of helped Churches and Schools by a system of indefinitely

anged subsidies from abroad. I do not think that all subsidies from abroad should be continued, but I do mean that they should be on an increasing scale for each unit subsidized, and going forward to complete financial independence, and the releasing of such subsidies for new projects. All this will allow for the possibility of assisting a very few picked out to a foreign scholarship, or in Mission work in Burma. These however, will be an exception and not the rule.

Any Policy built upon an expectancy of any appreciable increase of resources from America, either in staff or cash, within the next fifteen or twenty years, I believe is bound to disappointment, unless it comes to the Board closing one or more of its ten Mission fields in order to increase the aid to the others. In that case another's misfortune would be our gain, a condition which we as Christian brethren could not greatly rejoice. This is not pessimism on my part, it is merely reading the signs of the times and interpreting them, but that is too big a topic to attempt to put into a paragraph. Passing over all major conditions responsible for it, economic, social and financial, I shall refer to one little condition in our Baptist Ranks at Home. It is not long ago that the May Meetings of the Southern Baptists were practically great international missionary gatherings. Home and Foreign Missions were the two foci around which interest revolved. Since the reorganisation of the N. B. C. in 1907, two years before I came to Burma, the Denomination has been organising more and more along the line of developing our projects of local work at home. Where they formerly had two main foci of interest, they now have a hundred. Even a casual review of the Report of the last Convention will show you how Home and Foreign Missions are having to share more and more of the Convention's time and interest with other projects. The foreign missionary gets very little notice on the programme to-day. A new leadership is arising in America as in China, which does not carry on the old traditions to the Home and Foreign Societies in the same proportion. They are still loyal but are having to divide that loyalty among many more major interests.

Missionary Personnel.

There is a wide range of personality and ability among missionaries as well as any other class of men and women, irrespective of the methods of discrimination and selection used by the Board. Dr. Speer once described the missionary personnel as a very varied group of men and women doing a very extraordinary piece of work. It is a logical axiom acknowledged by us all, that the very best any country has to give is too good to send as a representative of the Christian Church to a sister country,

especially in a rising, progressive, nationalistic civilisation. All due recognition and honour ever be unto that noble line of devoted men and women of the past, indigenous and foreign, to whom we are eternally indebted. Nevertheless, some who under the conditions of the old order two or three decades ago, could render quite capable mission service might not to-day be acceptable. A few of them who were personalities rendering very exceptional mission service, would to-day under present conditions merge with the ordinary group of devoted Burmans and missionaries. Mission Boards have found that of those sent out by them and prejudged to be super-personalities have not as a rule averaged higher as successful missionaries than the rest of their carefully selected group. But out of this carefully selected group of men and women who make up the mission personnel, in every age, there have been some who in the school of experience on the field of their choice have risen to a position of eminence which all have rejoiced to honour. Any policy of the Board to select and send only those whom they prejudice as super-men and women for mission service will prove a dismal failure. They will not conform to the necessary requirements. It is not in the nature of things that these super-personalities can be secured by selection in America, they grow out of their chosen environment in Burma. *Therefore any future Mission Policy concerning mission personnel, so long as missionaries are desired or needed, must be a policy of far greater patience and forbearance with each other's differences and failures than we have yet shown. This is dealing with the topic entirely apart from the fact that the Board is under obligation to its present staff, and any changes to be made must of necessity be slow and spread over a long period. Furthermore, the decreasing missionary personnel decreases that vital interest and support at home which comes through this personnel link and the more the work is carried on through Burman leaders, the more it will be looked upon by the home constituency as approaching the point of self sufficiency.*

5. Education Policy.

This is the most difficult problem in our Burman Mission. Since the Burman population is three times that of all others together, more Stations were opened for them than for others. The response to the Christian message being so small, the work of a Mission Station devolved and remained upon the missionary. Education being in the past the major evangelistic agency resulted in the multiplication of School, School Staffs formed an economic and personnel basis for a Church. Therefore whatever disturbs the school situation tends to undermine the Local Church. The School

situation is now greatly changing. My Field Secretary's Report to Conference in 1933 gives a list of trends, one of which is a list of twelve Government regulations since 1920 drawing an ever closing circle of restrictions around Mission Schools. It also gives tables of decreasing financial support from Government and from the Mission. In the last few years, twelve Burman Anglo-Vernacular Schools have been turned over to local Christian Communities, four have been closed, and two have been made over to outside bodies, eighteen in all. The Missions itself cannot under present conditions carry so many schools. It is the policy to allow Local Christian Committees if they so desire to take over schools under conditions that satisfy Government, but there is a real danger that the small Burman Christian Community will overload itself with educational work at the expense of other lines of work. It is also the policy of the Mission to continue a few central Schools if possible under missionary Superintendence. This policy has been the subject of more or less contention and divergence of views. Management and financial responsibility cannot be separated. There are two chief difficulties to handing over schools. First is the lack of trained and qualified Burmans available for taking charge of High Schools on the necessary basis. Second, there is the financial problem raised when the missionary hands over, and the school loses his supervision allowance from Government. Furthermore, could not more of these schools be conserved, if they were united in one system of schools under a Mission Educational Secretary? On the other hand does the Burman Mission wish to attempt to build up a system of education within a system of education set up by Government? This is still too big a question with too many dark corners in it due to coming political changes etc., for me to express any opinion worth much concerning our future educational work other than the assurance that we, with them, are giving this matter our constant study and will continue to do all we can with them to conserve our educational interests.

6. Policy of Christian Opportunism.

There are tides in the affairs of men, which if we let pass may never come again. It is true that the Hill Tribes and backward races are much more responsive to the Gospel Message than the Buddhist and Dominant civilization of the Burman and Shan. But even the Hill Tribes are rapidly changing. We have the opportunity to-day of leading them to Christ, but if we miss this tide of opportunity before awakened Buddhism has penetrated the Hills, then we shall have to win them one by one instead of by the thousand and that with great difficulty, as witness the Burmanized Buddhist Karens. The early Christian triumph among the

Karens is an illustration in point. What tremendous power they bare for Christ Burma to-day. The Kachins are rapidly following in the path of the Karens. At present there is every indication that the same strategic opportunity is open to us among the Chins. For example there is every indication that there is being built up in the Tiddim-Haka field a strong virile indigenous Church. Work was opened in 1899 and was six years before the first converts were won. To-day there is a Church of 3000, a more than that, many others pressing for admission into the Church. The tide of baptisms has arisen by leaps and bounds. It has reached the rate of over 100 a year in 1920, over 200 per year in 1927, over 300 in 1930, over 400 in 1932 and over 500 in 1935. How can we neglect such an evident opportunity as a direct call from God, even though some of the older fields which have been receiving aid for years and years have to release some of their funds? The Board's letter of February 11th indicates that they purport to release some of the less fruitful work in order to respond to the more fruitful work. Even Jesus in sending out His apostles told them "whosoever shall not receive you, nor hear your words when ye depart out of the house or city, shake off the dust of your feet." The responsive were to have first claim to attention even though they were Gentiles rather than Jews. The same principle applies to work among the Burman and any specially strategic opportunity should be taken advantage of in the evangelization of the Burman race. The raising up of other great Christian communities in Burma, while we have the opportunity, will result in making a far greater Christian impact upon the Buddhist communities than we could possibly hope to do otherwise.

With a view to limiting itself to a program of successful projects which it can reasonably staff and finance, the Mission has always been loath to give up any work which it has organized at great expenditure of money and funds. Recognising this inability on the part of the Mission, the Board purposes to take the initiative in Program Building and make it effective in whole or in part as may be necessary to do.

To be continued in the February "News"



Despise not little sins, they have ruined many a soul.

E. M. Goulburn

It is in the little things of life that we see Christ looking out of the souls of His saints.
Bishop Fairbairn

Despise not little duties; they have built up many an excellent discipline of humility.
E. M. Goulburn

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(CONTINUED ON BACK PAGE)

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Rev. & Mrs. C. H. Heptonstall, Taung
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw
Miss S. T. Ro gon, Thayetmyo
Rev & Mrs. E. B. Roach, D.D., Pro
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taung

ON FURLOUGH

Miss Rebecca Anderson
Miss L. P. Bonney
Mrs. G. E. Blackwell
Rev. & Mrs. E. Carroll Conduct, D.D.

Mrs. B. C. Case
Mrs. C. L. Conrad
Miss Ida W. Davis
Rev. & Mrs. H. E. Dudley
Miss Nona G. Finney
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein
Miss Nellie Lucas
Miss G. A. Maine
Miss P. Meader, M.A.
Miss F. Faith Hatch
Miss Violetta Peterson
Miss Marian Shivers, M.A.

Rev. & Mrs. Walter D. Sutton
Rev. & Mrs. G. A. Sword
Miss Gertrude Teele

RETIRED OR NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis
Mrs. D. C. Gilmore
Mrs. R. Halliday

Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss J. E. Parrott
Miss M. B. Pound
Rev. & Mrs. J. C. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. W. M. Young, D.D.

PLEASE BOOK

Friday, 17th January, 1936

AT 6-15 P.M.

FOR THE ANNUAL MEETING OF THE

BRITISH & FOREIGN BIBLE SOCIETY

IN THE DIOCESAN GIRLS' SCHOOL HALL

Chairman: The Hon. Sir Arthur Page, K.C.

Speakers: The Rev. B. M. Jones, B.A.

The Hon. Mr. W. T. McIntyre

Soloist: Mrs. W. W. Moncrieff